

VOL. 4.—NO. 15.

Whole Number 171.

BALTIMORE, APRIL 11, 1834.

METHODIST PROTESTANT.

RELIGIOUS INTELLIGENCE.

For the Methodist Protestant.

Extract from the minutes of the Fourth Annual Conference of the Methodist Protestant Church, for the Pennsylvania District, held in Philadelphia March 11th to 17th, inclusive, A. D. 1834.

The President being absent, Bro. T. Dunn was chosen President, pro tem, and bro. Wilson Secretary of last conference, consented to serve.

Ministers—Sylvester Hutchinson, J. Smith, T. Dunn, J. G. Wilson, P. Price, J. Barlow, H. R. Harrold, T. Cheeseman, A. Lane, J. Cramer, J. Chester, T. Chadwick, B. Twiford, A. McReynolds, J. Hagans, T. Davis, S. Budd, J. Furgeson, Z. Harbert, Willie Peck, E. B. Dare, J. Perkyn, J. Ray.

Lay Delegates—C. Brooks, A. S. Naudain, J. Riddle, E. Cropper, T. Ballentine, J. Andrews, T. Williamson, M. Steward, E. Chew, Robert Hodgson, J. Lanning, J. Springer, S. F. Budd, J. R. Mulliner, R. Elwell. All the delegates elected by the circuits were not present, and their names are not given in consequence of their certificates not being presented.

Colored Representatives—David James, Minister; John Scare, Delegate. This Conference received from the Tennessee Annual Conference on certificate Willie Peck—from the Genessee Annual Conference, E. B. Dare—from Burlington Circuit, on recommendation, J. Perkyn.

Bro. A. Woolston, and K. S. Cropper, have an unstationed relation by their own request—S. B. Scattergood, unstationed.

J. S. Christine, dropped from the minutes.

Bros. A. McReynolds, J. Ray, J. Furgeson, A. Lane, S. J. Addis, and D. James, were elected to Elders orders.

Bro. Joseph Ray, intending to go to Indiana Co. Pennsylvania, received a certificate of his good standing in this Conference.

The Conference vested the stationing authority in the President, and elected Bro. J. G. Wilson President for this year, and Joseph Cramer, Secretary.

Appointments by the President.

Fifth-street Station—Dr. Thomas Dunn.

Kensington Station—James Chester.

Poplar Lane Station—Zebedee Harbert.

New Castle Circuit—Joseph Cramer.

Centreville Circuit—Alexander Lane.

Glassboro Circuit—Hiram R. Harrold.

Egg Harbor Circuit—Thomas Davis, James Furgeson.

Pemberton Circuit—Bartine Twiford, one to be supplied; T. Chadwick, Asst. gratis.

Salem Circuit—A. McReynolds, E. B. Dare.

Burlington Circuit—John Hagans, J. Perkyn, one to be supplied.

Cecil Circuit—David James.

Harrisburg Mission—To be supplied.

Bros. Cheeseman and Barlow, to be stationed.

Sylvester Hutchinson, superannuated.

Phinehas Price, Missionary to the city and country of Philadelphia.

Willie Peck, Conference Missionary.

Samuel Budd, without an appointment for one year by his own request.

Bro. J. Smith, requested to be released from the field labor for one year, in order to recruit his health and arrange his temporal affairs, which was granted.

Unstationed Ministers and Preachers, as reported.

Abraham Woolston, K. S. Cropper, A. Rankin, J. Price, R. Hutchinson, S. B. Scattergood, T. J. Addis, David Crall.

A. S. Naudain, Littleton Cropper, A. Worthington, J. Guthere, W. Perkins, J. Moore, B. J. Thackary, E. Springer, E. Smith, J. R. Mulliner, J. Doherty.

The number of members reported, including the report of Sussex Circuit for last year is, 1673

Ministers (not included) 28

1701

Last year, 1520

1701

Increase, 181

Dr. Phinehas Price, Conference Steward.

Dr. Thomas Dunn, Dr. Phinehas Price, and S. Budd, Standing Committee.

Bro. John Smith, and Jeremiah Stull, were elected as representatives to the General Conference, and Hiram R. Harrold and C. Brooks, alternates, by the electoral college of the Pennsylvania District.

The Conference passed the following resolutions.

Resolved, That our representatives be instructed to use their endeavors to have all the Eastern Shore of Maryland and Virginia annexed to the Pennsylvania Conference.

Resolved, That we recommend to the General Conference to take into consideration the subject of ordination, and so to alter the Book of Discipline on that subject, as to authorize but one ordination of ministers (that of elder) in our church.

Resolved, That this Conference recommend to the different Quarterly Conferences in this District, that they accord to the President the privilege of fixing the times of their meetings.

The Conference ordered that the following regulations respecting the people of color be reprinted.

The following privileges shall be conceded to the people of color in this Conference.

1st. To appoint their own trustees and hold their own property, should they, or others for them, build places of worship for their exclusive use.

2nd. They shall have power to appoint their own class leaders from among themselves, or from the whites, according to the mode prescribed by the Discipline. They shall hold meetings in accordance with the laws of the State in which they live.

3rd. That the colored class or classes should have representatives in leaders meetings and quarterly conferences, to represent and attend to their own peculiar concerns, and the management of their places of worship, and the government of their members.

4th. A representation in the Annual Conference from the colored members, shall be permitted to represent and attend to their own concerns; but to no other matter before the Conference.

5th, In the choice of representatives the colored members may choose from their own color, or from among the white members of the church.

Resolved, That the Conference take up the business relating to the colored membership, at its next session, on the third day of the same, at 9 o'clock, A. M.

Resolved, That this Conference highly approve of the great Temperance reformation now being effected, and that they recommend to our ministers and members to use all their influence in forming temperance societies.

The Conference deeply sensible of the loss sustained by the decease of our beloved brother, and fellow laborer in the vineyard of Christ, James Brindle, a man of God, and a faithful preacher of the gospel; and believing most assuredly that our loss is his gain, that he now enjoys the fruition of hope in the presence of his blessed Lord and Saviour, would unanimously express their affection for his memory, which they would cherish in their hearts, till it shall be our happy lot to be called from labor to rest, from earth to the mansions of bliss. For a particular account of the decease of Bro. Brindle, the reader is referred to an article on the 287 page, No. 36, of the 3d vol. Methodist Protestant.

The Conference adjourned, to meet the second Thursday in March, A. D. 1835, at 9 o'clock, A. M. in the meeting-house in Queen-street, Kensington, Pa.

JOHN G. WILSON,
JOSEPH CRAMER,
EBENEZER CROPPER, } Committee of
Publication.

For the Methodist Protestant.

East Baltimore Station, April 1, 1834.

Mr. Editor,—Last night we closed our protracted meeting, after having held it for three weeks every night with the exception of Saturday night. During which time we have found the promises of God to be Yea and Amen; for we have witnessed much of the goodness of our God. We think evidence has been given that several immortals have been, during the meeting, made partakers of the Divine nature. All who professed to find favor with God, through our Lord Jesus Christ, are persons of mature age; apparently from 18 up to 74.—Nine or ten have joined our fellowship, and others are expected to come forward and unite with us. Our love-feast was well attended last night. The Master was present, and his power prevailed—His people were joyful.—Several penitents came forward, and others were weeping among the seats. We think that if circumstances would authorise a continuance of the meeting, that the gracious work already begun would increase to a very great and pleasing extent. But our Annual Conference is at hand and the ministers must go to it, and we are pretty much worn out. Never have we known

a meeting to commence under more inauspicious circumstances than was our late meeting. One of our oldest and worthiest members remarked that he wished for a revival as much as any one, but that he had but little or no hope of any thing being done. But a few agreed to test the truth of the gospel promises, and to enter on the work, relying on the faithfulness of God, and lo he was in the midst, and great has been our reward. All glory be to God in the highest! I think there is a better state of religious excitement in this church than we have ever witnessed in it since we have been a people. Our congregation has increased very much within the last six weeks.

F. STIER.

For the Methodist Protestant.

NEW YORK.

Parishville, March 19, 1834.

Dear Brother,—I promised to give you some account of two protracted meetings held by us; the one in Norfolk, and the other in Pierpont, St. Lawrence Co. N. Y.

The Norfolk protracted meeting was held in January, and continued four days. There were about 20 persons who professed to have received converting grace. It was a heavenly and powerful time—3 Baptist ministers and one Congregational minister attended the meeting and assisted us.

Bro. Bellamy, who seceded from the Methodist E. Church and united with us, has since the close of the meeting, organized a class of eight or ten members.

The Pierpont protracted meeting commenced Feb. 21st, and continued three days, and almost every evening for a fortnight. Two things have prevented this meeting being so useful as might have been expected. The Methodist Episcopal preachers got up a meeting of a similar character to ours, not more than a mile and a half from us. And the presiding Elder made an appointment at the place where we held our meeting, to preach a sermon on Church Government. I had published the Sunday preceding, that I should, the next time I came round, open the door for any who might wish to unite with us. The Elder, on the Wednesday evening preceding my appointment, and when he supposed I was not near, commenced a regular attack upon our church, but very providentially I was present and heard it. When he was done, I asked if I might speak a few words; he hesitated—and I reminded him that he had boasted, they “*were not afraid to meet me;*” he then reluctantly consented that I should speak.

I stated to the congregation that Elder Chase had had an opportunity to answer my letters through the medium of the Canton Telegraph at the time they were published, but it seemed he preferred doing it in a corner. And after a few other remarks, I announced an appointment to answer and refute the statements and arguments of Mr. Chase, and invited him to attend the following day at one o’clock, for that purpose. He attended; and the public witnessed his very exceptionable conduct, and the lame attempts of this champion of Episcopal aristocracy “to wash the Ethiop white.” On Sunday, I opened the door and received seven persons as the fruit of the revival.—There are others, who we believe will come with us, bye and bye.

I should state, that very shortly after Mr. Chase had delivered his church government lecture, the “net was sprung,” and an attempt made to enclose every one of the converts. This did not succeed.

I am happy to say, that this disgraceful attempt

has met with the merited disapprobation of the public, and of many of the brethren of the Methodist E. Church.

I believe, however, this attack will do us good, many things which the Methodist people did not believe to exist in their government have been proved on the one part, and admitted by the presiding Elder on the other. Our principles of church government have been brought into immediate contrast with the ministerial aristocracy of the M. E. Church, and a corresponding impression produced on the public mind.

Still it is much more pleasant to be laboring for souls, than to be engaged in disputes with ill natured and lordly presiding Elders—but our *out-works* must be defended. Yours, truly,

H. KELLY.

ECCLESIASTICAL.

For the Methodist Protestant.

UNSTATIONED MINISTERS.

Mr. Editor,—“*An old member,*” who professes to be a staunch friend to an itinerant ministry, suggests, through your columns, the necessity and propriety of enlarging the privileges of our unstationed ministers, and hopes this subject will claim the attention of the approaching General Conference. He presents no particular regulations, preferring to call the attention of the brethren to the subject. We know this to be a matter of great interest with many, and it must claim the attention of the General Conference. It will not be amiss to look at this subject, with a view to see what may be done in addition toward rendering that class of ministers more useful.

In the commencement of our remarks, we will lay down two positions that cannot be successfully controverted, and by these we will enter into an examination of the subject, and find a conclusion.

1. Every genuine minister of the gospel of Christ is recognized by the New Testament as a pastor or spiritual shepherd, whose duty it is to feed the flock of God. No position in the scriptures is more clearly revealed than this. This truth runs, like a vein of gold, through the whole bible, from Genesis to Revelations. Amidst all the controversies on the parity and imparity of ministers, no sensible writer has denied to any genuine minister of the gospel authority from heaven to feed the flock of God with sound doctrine, and to guard the sheep of Christ’s pasture against error. To go into a scriptural proof of the position, that every genuine minister is a pastor or spiritual shepherd, is unnecessary at this time, as this has been done by a writer in your third volume, at page 175, to which your readers can have reference at any time. We will however quote his last paragraph, which is a conclusion from what he had proved in his essay.

“*Every genuine minister of the gospel is a pastor,* because it is made the duty of every minister to watch over and feed the flock of Christ. Some ministers have the immediate care of a particular church, and are supported by the people; but the bare circumstance of having charge of a particular flock does not necessarily constitute any minister a pastor in a gospel sense. Nor does the receiving pay or support make him a shepherd: neither does his moving about from place to place, give him a superior claim to the title and office of pastor. Every genuine minister of the gospel of Christ, whether he itinerate or not, receive support, or labor in the word and doctrine for nothing; have the care of a particular church, or have the special care of no congrega-

tion, is charged by the Great Shepherd with the important duties of watching over and feeding the flock of Christ with sound doctrine, and is consequently a pastor. In our church, the immediate care of the churches is made the special duty of the itinerant ministers and preachers; but this cannot deprive the unstationed ministers of their pastoral office and duties; for both the gospel and the constitution of our church recognize these as pastors, and fellow-laborers. He that takes a circuit or station this year, may not have it in his power to do so the next; but does he, therefore, cease to be a pastor in the gospel sense of the word? If he be not a shepherd, neither is he a minister; but if he be a minister, then is he a pastor; and the direction and command of the Great Shepherd is, ‘Feed my sheep.’

2. Every religious association, united for the purpose of collecting the wandering children of men into the visible fold of God, and there instructing them in the principles and duties of the Christian religion, are under obligation to the Great Shepherd and Head of the Church, to frame their system in accordance with gospel principles and provisions, so far as the rights, privileges and duties of Christ’s ministers and members are involved. No association has a right to frame a system that will in practice, debar any minister or member from the free and full exercise of those rights, privileges and duties, which are guaranteed to him by the gospel, nor to impose duties, nor inflict penalties that are not clearly sanctioned by the scriptures. This position is so obvious, and recommends itself so fully to the mind of every intelligent Christian, that it is unnecessary to advance a single proof in its support. The convention of 1830, recognized and acknowledged the principle; and laid it down in their “Elementary principles” as a fundamental axiom. “Christ is the Head of the Church, and the word of God the only rule of faith and conduct.” And in the restrictive article of the constitution it is declared that, “no rule shall be passed which shall contravene any law of God.”

Let us now enquire whether our system has been framed, so far as it relates to ministers, in accordance with gospel principles. As it regards the Laity there is no question, their rights and privileges, it is universally acknowledged, are secured in the most ample manner.

The sixth elementary principle declares, that “The pastoral or ministerial office and duties are of divine appointment, and all elders in the church of God are equal.” The tenth elementary principle declares that, “It is obligatory on (all) ministers to be faithful in the discharge of their pastoral or ministerial duties.” These two principles fully recognize 1. The office of pastor in the church of Christ as an institution of heaven, and consequently not to be dispensed with. 2. They declare that all those ministers among us who are styled elders, are equal in the highest degree of authority, as the ambassadors of Christ, and shepherds of the flock of God. 3. That each one of them is charged with pastoral or ministerial duties, and is required to live in the faithful exercise of the duties of his office. No words could more clearly acknowledge the authority of the Supreme Being in the institution of the pastoral office—the parity of the ministry, and the obligations of faithfulness in the discharge of pastoral duty. Here then at the very foundation of our system the convention was evidently governed by a sacred regard to the requirements of the gospel; and in the constitution and discipline, that body carried out the principles here laid down, and secured the authority and parity of the ministry. Indeed thi

is obvious through the whole book, for there is no distinction made among our ministers:

The manner of receiving and the form of ordaining elders are the same, both as it respects stationed and unstationed elders. They are received by a vote of the conference and publicly ordained by the imposition of the hands of three or more elders. The acknowledgment of authority and charge are in all respects identical.—“We acknowledge thy authority to preach this word, and to administer the ordinances in the church of Christ. Feed the flock of God, taking the oversight thereof; not as a Lord over God’s heritage, but being an example to the flock, and when the Chief Shepherd shall appear thou shalt receive a crown of glory, that fadeth not away.” Their parchments hold the same language. They are alike secured in the right of suffrage. They are alike eligible to a seat in the General Conference. They all enjoy the right of trial by committee and an appeal. They are authorized in common to preach the gospel, to raise societies, to feed the flock of Christ, to administer the ordinances, and in conjunction with their brethren, to execute discipline. So that there is no distinction made between stationed and unstationed elders in the Methodist Protestant Church, which can in the least degree affect their parity, or militate against their authority as pastors in the church of Christ. The only difference between these two classes of ministers is, that those who give their whole time to the work of the ministry are alone eligible to the office of Superintendents, and this is perfectly right, for no other minister except one who devotes his whole time to the work can properly discharge the duties of a superintendent. But the unstationed elder is always eligible to the itinerancy, and may at any time become a superintendent if he devote his whole time to the service of the church.

Some persons say, our ministers are not equal, because they all have not seats in the Annual Conference, and some of them appear to long after a seat in that conference as if it were essential to their authority as pastors, and indispensably necessary to their usefulness as elders in the church of God. But is it a fact that those brethren are degraded by not holding seats in the Annual Conference; and does this hinder their usefulness in the church to the extent they are willing to labor? We are fully satisfied it does neither the one nor the other. A seat in the annual conference can give no minister more consequence nor make him more useful in his present limited sphere than he would be, if faithful, without it. And it certainly has nothing to do with the parity or authority of elders in the Methodist Protestant Church. Travelling or not travelling are only accidental circumstances, and not essential to the character and claims of the ministry.

It is necessary where an itinerancy is contemplated that some of the ministers should give their whole time to the service of the church; that they should be subject to a periodical change from one circuit or station to another, and that they be supported by the church, in all cases where they have not sufficient means of their own to sustain themselves and families. But it is not necessary that all the ministers should itinerate; and, indeed, highly improper, for the means of support would be utterly inadequate; a minority of the ministers is always sufficient; and that minority, from uncontrollable circumstances, does not always include the greatest amount of experience and talent in the church. A majority will of necessity remain at home in the circuits and stations, acting as pastors in the respective churches, in conjunc-

tion with their itinerant brethren. Now these, though not in the itinerancy, because not needed there, yet essential to the prosperity of the churches as home ministers, and also having a deep interest in any measure that would affect the spiritual interests of the respective flocks, should participate either directly or indirectly in the business of the annual conference, and have an immediate participation in the spiritual welfare of the respective churches. We were of the opinion, that the convention secured to the unstationed ministers these things. First, a participation in the pastoral duties, by the uniform and thorough recognition of all Methodist Protestant ministers as *pastors*; and making it “the duty of every minister belonging to a circuit or station to render all the pastoral assistance he can consistently with his other engagements.” And secondly, by the general arrangement for delegates from the circuits and stations. But it does appear that a number of our brethren are not fully satisfied with the present arrangements, and wish something still more definite done, to secure the hearty co-operation of all our unstationed ministers.

The question which naturally presents itself now is, what can be done by the general conference in addition, under existing circumstances, to harmonise the body, and bring into requisition all the talent, with which we are so highly favoured.—We will take occasion to show our opinion, and let it go for what it is worth.

It will not be proper to admit all our unstationed brethren into the annual conferences as members of those bodies, for the following reasons.—

1. Such an arrangement would be an unconstitutional act.
2. A large majority of them desire no such thing.
3. If this measure were to obtain, the annual conferences would, in a few years, become so unwieldy and expensive, that the business could not be done in any reasonable time, and no place would be able, or willing to receive such mammoth assemblies. Let the following things be done.

1. Let the general conference adopt, with some modifications, the supernumerary plan proposed by the Maryland committee.

2. Let it be required by rule that in all cases where a circuit or station is entitled to two delegates to the annual conference, one of them shall be an unstationed minister, if there be such within the circuit or station.

3. Let it be the duty of the superintendent to assemble, periodically, once a week or once a month, in stations, all the ordained ministers, stationed and unstationed, for the purposes of mutual edification, and harmonious co-operation in carrying on the work of God. Let the superintendent be chairman of the meeting, except he waive his prerogative in favour of some other minister. Let a similar regulation obtain, so far as practicable, in all the circuits.

This third particular would please the writer of this article more than all the others put together, and he does think, it would be of more real service to the church and the ministers than any other regulation which can be adopted. Yet he thinks it will be necessary for the general conference to pass rules embodying all the particulars here laid down. Indeed, they are all included in our system, as it now stand, but not so definite as they may be made, by a direct act of the general conference. We are aware that many of our brethren, both laymen and preachers, have brought with them, prejudices that will not be easily removed. Some of them have a hankering after a seat in the annual conference and nothing short of

this will satisfy them; and others, who are laymen, desire to exalt the itinerancy above every other department. Both are in error. Good sense requires that we avail ourselves of all the mercies God, in his great goodness, has bestowed so freely upon us. Every good and wise man will esteem all ministers highly for their worksake; and every prudent minister will be prepared to make the necessary sacrifices to promote the interests of the Redeemer’s kingdom. Yours,

AMICUS.

For the Methodist Protestant.

Mr. Editor,—Nearly five years ago, under the denomination of the “Associated members,” a few brethren assembled in the town of Lynchburg, Va. and formed the first annual conference of Methodist Reformers, in that district. In those days there was a great excitement amongst the people in all the regions round about, and their eyes and sympathies were directed to a *noble few*, who had risen up in the glorious struggle for *full religious liberty*, and had suffered in some sort, an ecclesiastical martyrdom at the hands of an enraged itinerant domination. Thrust out from the bosom of the church which they had been chiefly instrumental in upbuilding and supporting, and for whose membership they still entertained the warmest affection, as friends, as relatives, and as christians, they were left without a sanctuary in which to hear the melting notes of gospel grace, and without an altar around which to pledge their hearts to the Godman, their love to each other, and their good will to man on earth. In this situation they came under the affectionate notice of Presbyterian, Baptists, and Protestant Episcopalians, who threw open the doors of their churches, and kindly assisted them, particularly at the time of conference. Never should these reformers forget the kindnesses which were shown them by these *dear people*.

The conference transacted its business in the first Baptist church, and consisted of *nine ministers* and *three laymen*. All these ministers were men of *age* and of good report. Never shall I forget the imposing scene which the assembly of these greyheaded veterans presented, and least of all their manly, independent, affectionate and soul-stirring debates. Every body that saw the men respected them. Immense congregations turned out to hear them minister in holy things, and never, surely, did ministers of the gospel succeed better in arresting profound attention, and leaving their hearers without excuse before God. To this day their labours of love are spoken of by many with emotions of delight.

When the appointments were read out, it appeared that there were but *four* including the President, who could be properly called Itinerants, and only *one* of them a *young man*, who was not present. The rest, however, promised to do all they could in this glorious enterprise. It was indeed affecting to behold these venerable men, upon whose heads the weight, and had been visited the scenes of fifty long years, as it were with the vigour of youth, and with a burning zeal for the dearest interests of man and of the church of Christ, quitting their homes, now rendered doubly dear to them by the recollection of the scenes of their youth, the pleasures of manhood, the enjoyments and interests of growing families, and the sanctified ties of friendship and christianity—and going forth under the disadvantages of long established habits, to bear testimony against ministerial usurpation, and to build up a church whose principles are so consonant with the gospel of the blessed Saviour.

These worthies had their difficulties on the way. Oh! yes; they did endure much suffering and hardship. They were in perils on the land and on water, in the city and in the wilderness, by their own countrymen, and amongst false brethren; in weariness and in painfulness—but Israel's God was their God. They leaned upon His arm, and His arm brought deliverance and salvation to them. Many listened to their testimony, and although numbers turned off mocking, yet others believed and joined themselves to the company of ecclesiastical emancipators.

Year after year conferences were held in different places, and each conference disclosed the cheering fact, that this new church was in rapid progress. Her ministers were increasing in number and in zeal, the knowledge of her principles was extending, her borders were enlarging, and she was fast attaining a respectable stand amongst other churches.

At length conference assembled again in Lynchburg, but under what different circumstances from those of the first meeting. On the 13th of February 1834, the sixth annual conference of the Methodist Protestant church, met in Lynchburg, in the basement story of *Wesley Chapel*, a church built by Reformers and their friends, and which in point of taste and comfort, is exceeded by no other in the town. The society here by this time had increased very much, and although it was not the largest, was nevertheless enjoying equal advantages with any other in the place. This is not said boastingly.

The business of the conference was transacted with open doors. Good order prevailed. A rigid investigation of official conduct was pursued, such as had not been witnessed before. When the roll was called over, the duties peculiar to each office were read from the discipline, and each officer required to say whether he had performed his specific part, giving at the same time an account of his labours, and the condition of that part of Zion which he had left. The consequence was, that conference knew exactly every deficiency in ministerial labour, and the true state of the church. There can be no doubt, that, if one half of the time and words which are usually spent on such occasions in attention to *the purse*, was employed in making inquiry into the progress of the work of God on our circuits and stations, it would be far better for the church. That good and zealous man, Wm. Bramwell, saw that the British conference was more careful to know whether all had received their quarterage, than whether each had discharged his duties as a minister, and what was the state of the work of God, and he groaned mightily on account of it. "The love of money is the root of all evil." It is enough for ministers that they be as their master; and he that cannot be a devoted minister because of the sacrifice of a little golden trash, or raises a clamour because he does not receive a full quarterage, had better step aside and give place to others who will not count their own lives dear unto them for the gospel's sake.

It was truly interesting to see and hear, on this occasion, ministers and laymen, both old and young, rising upon the floor of the conference room, and discussing in the spirit of independence and liberality, the different subjects relating to the interests of the church, that were presented. It brought to remembrance the manner in which the apostles and members of the primitive church transacted business in their councils.

The conference room was visited by a number of gentlemen and ladies, members of different denominations, and also by two Presbyterian clergymen, who gave evidence of their gratification.

I am surprised that *any* objection should ever be raised, from *any* quarter, against the practice of doing conference business with open doors; the objections which are urged against the practice, are certainly founded in a wrong view of things.—Ministers are public men, and should, therefore, be pure men. Who ought ever to be ashamed of purity? Now if ministers are, as they should be, pure men! where is the necessity of *closing* the doors of their conference or assembly rooms, when they meet together to consider the interests of the church, which are surely public interest—what advantage can possibly result from it? What loss can be sustained to the church by having open doors? I hold it as a position, which no man can truly gainsay, that ministers owe it to the church and the wide world, to do business for the church above board. Christ would have it so, and if any of his professed ministers will do business for the church in the secrecy of a chamber, they should remember that, when, in the last day, they stand before his judgement seat, all these things shall be known and published upon the housetops. Why, then, be ashamed or afraid to let frail men know the things which are unblushingly done in the sight of an Almighty God? Oh, these *secret conclaves!* They are altogether at war with the genius of Republicanism, and are dangerous to liberty! They are not authorized by the great head of the church! And nearly all the evil things that have afflicted the church of Christ are to be traced to them.

With regard to the preaching at this conference, it was plain, powerful, and effective. Our brethren in the ministry quitted themselves like true men of God. The profound attention, the steady gaze, the rolling tears, the lighted countenances, and the bursts of joy of the immense congregations that waited upon their ministry from time to time, gave evidence that God was present. The arrows of divine truth flew all abroad, and fastened in the bosoms of many. To the praise of God be it recorded, that his converting power was realized at least in one heart—others were writhing under the agonies of conviction.

It must be recorded too, with gratitude, that every church in the town was offered to the use of our brethren, and their pulpits were supplied to the satisfaction of all. The impression made upon the public mind, was very favourable indeed.—Many, however, it may be, remain in entire ignorance to this day in regard to the difference between the economy of the Methodist Protestant, and that of the Methodist Episcopal church. For the information of all such, be it remarked that, the great difference lies chiefly here—the former church governs itself, the latter is governed by a few *itinerant preachers*—the ministry of the former is a responsible body, that of the latter is an irresponsible body—the church property of the former is owned by the individual church that purchased it, that of the latter is owned by the *travelling ministry*; the former recognizes but two orders of ministers, the latter has *four*; the ministers and members of the former are all brethren, the ministers of the latter rule the church. Let candour and impartiality judge between the claims of these two churches.

In conclusion: the conference broke up in the spirit of love, and having suffered the loss of some choice young men by location, it was able to give employment to fifteen ministers, expecting to get a reinforcement in the course of the year. If these men are faithful to their high trusts, and the membership will give the necessary and expected assistance to them in their labours, glorious things will be mentioned at the next annual session. VIATOR.

For the Methodist Protestant.

Mr. Editor,—A writer in the Protestant on dress, seems to me to have fallen into the common error; viz. not to have examined the nature of the subject, or proposition, in order to ascertain whether it be a determinate or indeterminate proposition. If he had ascertained it to be of the latter kind, would he not have been more sparing, or more cautious, in his talk about frock coats and roundabouts, &c. &c? When I was a boy, what is now called the frock coat, that is right straight down before, was the patriarchal costume; then came the scandal of shad bellies. All old men, and all old women too, have seen fashions die and revive at least once. But the true old fashion had neither coats, nor waist coats, nor hats, nor shoes, nor collars, nor neck cloths, nor shams. The Bedoin, or pastoral Arabs of the desert, and the native Tartars, are supposed, and with good reason, to dress now nearly if not exactly as in the days of Abraham. Let any one look into Nuhbur's plates, or any other collection of plates of ancient and Eastern dresses, and he will find that we are all innovators, from broad brim to dandy. The modern traveller in Arabia, in order to avoid giving offence in dress, has to leave all his European dresses behind, he can have no choice among them.

I have often regretted that drawings had not been taken of old Maryland and Virginia Itinerants in full costume on horse back, and in the pulpit. The writer on dress, perhaps would be a little startled at one of these primitives. These men had their day; they and those who laughed at them, or admired them, have mostly shared the common lot of the passing shadows of this ever changing world. They contributed to bring the gown, or the canonical dress into contempt amongst us. Did they do well in this thing? Your writer does not seem to be aware, that there is no other way to prevent fashion, or his so much dreaded innovation, than to fix the dress of preachers by law; if not by civil law, by the still more permanent law of the church. The clerical dress, is a species of regiments. They conceal the distinctions among the wearers, the old and the young, the rich, and the poor, the learned, and not learned must all be dressed alike. Now, the truth is, that passion and prejudice, are the parents of all changes in dress or fashion. We are the innovators upon the old sacerdotal robes. We ridiculed them out of use. We did not change them by changing the law, or the religion of them. We swept away all the old landmarks, and substituted no compass or principle.

Whether it is desirable or not, to have a uniformity among us in ministerial dress, we will not now argue; but if it be, we have no means to enforce it. If we could make a law, we could not execute it, without changing our whole character, without producing a new superstition, or reviving a reverence for an old one. We will here venture, at the hazard of the charge of impiety, to assert, that the facility with which fashions change in this country, whatever of evil there may be in the case, is one among the greatest political benefits, one of the strongest of the bonds of our political union. Even language itself, has not done more towards separating, or keeping nations separate, than dress. The European, or Christian, who crossed the Mediterranean, when he appears in an African city in his native dress, ceases to be regarded as a man, he is a *dog*. His bones, if not his life are in danger.

One of the Methodist Cherokee missionaries, said, that at a certain public meeting, there was but one Indian without trowsers, and he was pointed at, and shamed. What a change of fashion,

what an innovation to change the old Indian stocking for trowsers? Are Highlanders more denationalized by wearing pantlets? I confess the pleasure, pure national pleasure, I felt in New York where the crowd of merchants is the greatest, to see men mingling or change from all parts of this great republican world, without any state, or sectional distinction in dress. The change in the dress of the members of General Conference of the M. E. Church since my remembrance, also affords me this kind of satisfaction. Formerly we could tell the country members almost as far as we could see them. Is it a small matter to make a minister cease to love or respect his brother, not to say hate him because he has a lappell, or a frock coat? And is it reasonable for those to do this, who have contributed to break down all law on ministerial dress? If any uniformity of ministerial dress should be insisted on, I should advocate the gown, if it could be introduced amongst us alone, or without reviving old associations; but as this cannot be, it is best to let it alone. Our preachers will not be the first to adopt new fashions; why then should they have the old ones entailed upon them? In fact, it is only the new and the old fashions which are liable to be noticed or thought of. And when nobody thinks of the fashion it is like a dead letter, very harmless. I can remember when the sleeves of the ladies dresses were large below, now the expansion is all above. Some good religious women, to say the least, looked with a very suspicious eye upon the contraction and lengthening of the dress of the arm, and I am not sure, whether my mother ever did suffer her sleeve to reach the rist. It is plain, that if the present big sleeves shall cease to be worn, it must be a change, a new fashion of course; but why entail the old custom because it is old upon pious women. All the preachers formerly wore white cambric stocks with silver stock buckles. Then came the cravats; but several of the old men never gave up the stocks with their many folds. Now the muslin neck cloth is going out of use, and the stiff black stock is all in fashion. Several of the travelling preachers begin to use them, and one excuse for changing the fashion is, it saves so much washing and ironing, &c. &c. So it was with boots and small clothes. We old times men, were the last to adopt the pantaloons and the half boots. There may be some improvements and some economy in a change of fashion. In a cold climate double breasted clothes have their use, not so in a hot climate. One of the inconveniences, not to say follies of fashions is, its tendency to trespass upon climate; but it is no less inconvenient to deprive one's self of a conveniency, merely because it is new.

Observe, I am not an advocate for fashion or extravagance. I am not disposed to censure the writer for writing upon this subject; but for the manner of his writing, as in some instances to defeat his own purpose. Where there is no law, there is no transgression. About the shapes, and colors of dresses there is no law, human or divine. Old Captain Webb, used to preach in his scarlet uniform, with lace and epaulets. Those of course who judged only according to outward appearances, would not hear him. It is doubtful if he thought of his dress much more than he did of the color of his skin. To have seen himself in a black coat would have seemed to him very singular. In treating on dress, much caution is necessary not to offend against charity and philosophy. It is the manner in which charity and sound philosophy have been injured by the opposers of fashion, that has defeated the effects of many well meant endeavors. In so far as associations and habits

are concerned, and their influence is well known, changes in the fashions may incidentally and indirectly do good. In this way good has come of changing the old fashioned priestly robes. Mr. Wesley instructed Dr. Coke to introduce the gown as an appendage of ordination in this country. The failure of the attempt has no doubt contributed to prevent old associations, whose tendency was to revive superstition, rather than true religion. The dandies in Paris, we are told, are reviving the old fashions of Charles IX. If they succeed, we shall have them in this country. At all events, it is to be hoped that the civil wars will not be revived with them. P.

For the Methodist Protestant.
At a meeting of the members of the Methodist Protestant Church, at Easton, held on Saturday, the 22d March, 1833, among other proceedings were the following:

The committee appointed at a former meeting to examine and report upon the accounts of Bro. James Parrott, made a report, which was read and ordered to be recorded upon the minutes of the Society, and published in the Methodist Protestant.

EDWARD MULLIKIN,
Secretary of the Meeting.

The committee appointed at a meeting of the male members of the Methodist Protestant Church, to investigate the accounts of James Parrott, as Trustee and Steward of said Church, having proceeded to the duty assigned them, beg leave to offer the following report:—

The first account examined by this Committee, was that of James Parrott with the associated Methodist Church at Easton, from which it appeared that there had been received by him for the use of said Church the sum of \$570, and that there had been disbursed by him on account of said Church, the sum of \$657,50, leaving a balance due said Parrott of \$87,50.

The next account investigated by this Committee, was that of said Parrott with the Methodist Protestant Church at Easton: It was ascertained that the said Parrott, had received for the use of said last mentioned Church, the sum of \$238, and that he had expended on account of said Church, the sum of \$393,85, leaving a balance in favour of said Parrott, of \$155,85.

The accounts of the said James Parrott as Trustee, will appear for the above statements, and it will be at once perceived, that in his capacity of Trustee, he was and still is a creditor to the Methodist Protestant Church, in the sum of \$242,85.

The next accounts investigated by this Committee were those credited by receipts and disbursements, on account of the Circuit designated as the Talbot Circuit, during the Conference years of 1829, 1830, 1831, 1832.

This Committee find that for the year 1829, the said James Parrott received \$149,54, and expended \$161,54, leaving for that year a balance due him of \$12; for the 1830, he received \$129,14, and disbursed \$144,59, leaving a balance due him of \$15,44; for the year 1831, he received \$201,56, and expended \$239,14, leaving for that year a balance due him of \$37,58; and for the year 1832, he received \$262,18, and expended \$323,25, leaving a balance in his favour for that year of \$61,07.

The above several balances in favour of said Parrott for the above mentioned years amounting in the whole to the sum of \$126,09, for which sum the Methodist Protestant Society of the aforesaid Circuit is indebted to him.

This Committee beg leave to state, that full and satisfactory vouchers or evidences were furnished

by Mr. Parrott for every item in the accounts from which the above statements have been derived; and they do not hesitate to recommend that measures be adopted as soon as practicable to reimburse Mr. Parrott for the monies which he has thus advanced, as Trustee and Steward, amounting in the aggregate, to the sum of \$368,94, to which he is most justly entitled, as well as to the thanks of the Methodist Protestant Society of this Circuit for the fidelity, accuracy and diligence with which he has discharged the duties of Trustee and Steward.—All which with the following recapitulation is respectfully submitted.

RECAPITULATION.

Balance due James Parrott as Trustee of Associate Methodist Church at Easton,	\$87,50
Do. due him as Trustee of M. P. C.	155,85
Aggregate of balances due him as Steward of Talbot Circuit, for the year 1829, 1830, 1831, and 1832,	126,09
Whole amount due J. Parrott,	\$368,94

J. Loockerman,
Edward Mullikin,
Samuel Roberts,
John Graham,

March 22, 1834.

We are requested to state, that the funds of the church are ample to meet this and other just claims against it, and it is expected that in a few days the above balance will be paid.

From the Imperial Magazine, Eng.

METEOROLOGICAL OBSERVATIONS.

The late aestival season contained five anemonal periods; the first of which was in a measure a continuance of the last period of the early part of the season: the gale and heavy rain of the 31st of August, however, distinguished it from that period; the wind appeared to oscillate about the north-west point, sometimes being found to the west, and at others to the north: we may therefore consider the period to be rather an intermediate one; it occupied four days, and rain fell more or less during its continuance: its mean temperature was 50.25 degrees, and its prevailing wind north-west. A north-easterly period of eight days followed this, it was generally fine but windy, its mean temperature was 56.87 degrees, and its prevailing wind north-east. The next period was south-westerly, this also occupied eight days, the early part was fine, but it closed with showery weather, its mean temperature was 54 degrees, and its prevailing wind west. A short north-easterly period then occurred, which appeared to be (as noticed on some former occasions,) a circuit of the wind round the compass, in passing from one south-west period to another; it occupied two days which were fine, particularly the last; on the morning of the first, hoar frost was conspicuous on the herbage: this circuit was similar to those which occurred on the 14th and 15th of June, and on the 25th and 26th of August; its mean temperature was 51 degrees. The season closed with a south-westerly period, which occupied nine days; its mean temperature being 53.22 degrees, and prevailing wind south. The mean temperature of the south-westerly periods was 52.95 degrees, and that of the north-easterly 55.7; the prevailing wind of the former was south, and of the latter north-east. The maximum of the south-westerly periods was 60 degrees, it occurred on the 14th and 24th; the direction of the wind on the former day was south-easterly, and on the latter southerly. The

minimum of these periods was 46 degrees; it was observed on the 2nd with a south-westerly wind. The maximum of the north-easterly periods was 59 degrees, which occurred on the 7th, 8th, 9th, and 11th, the direction of the wind on the three former days was north-easterly, and on the latter north-westerly. The minimum of 41 degrees took place on the 20th, when the direction of the wind was north-easterly. The range of the former periods was therefore 14 degrees, while that of the latter was 11 degrees. The range of this part of the Estival season was 14 degrees, its mean temperature being 53.83 degrees, and its prevailing wind south.

INTELLIGENCE.

From the New York Commercial April 5. Evening

VERY LATE FROM ENGLAND.

The packet ship Pacific, Captain Waite, arrived below this morning from Liverpool whence she sailed on the 11th of March, having been detained eleven days by contrary winds. Our boat came up at one o'clock, with our files of London papers to the 9th of March. We are indebted to the editor of the American for a London Paper of the 10th, one day later than our own files contained.

The Pacific has on board Three Hundred Thousand Dollars in specie.

Sir John Campbell has been promoted to the office of Attorney General.

Mr. Pepys has been appointed Solicitor General, and sworn into office.

RIOT IN LIVERPOOL. A serious riot recently occurred in Liverpool between the Leinster and Ulster Irish factions. They had fought three pitched battles in the county of Cheshire and returning in the evening commenced an indiscriminate attack upon all they met. Several police officers were greatly injured before the rioters were overpowered. Seventeen of them however were captured and lodged in prison, and eight of them fully committed.

The proceedings of Parliament are uncommonly and very particularly uninteresting.

Lord Althorp had stated that it was his intention to introduce a bill for reforming the Reform bill.

The Marquis of Westminster had given notice of a project for altering the system of voting by proxy in the Lords.

Lord Bexley, in answer to a question, said he should take time to consider whether a bill for the removal of the civil disabilities of the Jews would be introduced during the present session.

FRANCE.

Paris letters are to the 8th, inclusive. Gen. Lafayette had nearly recovered his health, and was expected soon to resume his seat in the Chambers.

The troubles in Lyons, among the operatives, continued. It is believed that they are stimulated by those who are disaffected. They have formed clubs, cried *Vive la République*, and shown divers disloyal symptoms; but, as yet, have committed no overt acts of rebellion, except against their employers. They continue, however, to keep the National Guards under arms. Connected with these movements, there had been some tumultuous proceedings in Paris, which were quelled by the police. Forty or fifty arrests took place and some heads were broken by bludgeons; but as the Minister stated in a subsequent debate, when arraigned by the

opposition upon the subject, not a life was lost nor a bayonet used. At Nantes there had likewise been some quietude.

MISCELLANY.

THOMAS PAINE.—*An Extract.*

His first wife is said to have died of ill-usage. His second was rendered so miserable by neglect and unkindness, that they separated by mutual agreement. His third companion, not his wife, was the victim of his seduction, while he lived upon the hospitality of her husband. Holding a place in the excise of England, he was dismissed for irregularity; restored, and dismissed again for fraud, without recovery. Unable to get employment where he was known, he came to this country, commenced politician and pretended to some faith in christianity. Congress gave him an office, from which being soon found guilty of a breach of trust, he was expelled with disgrace. The French revolution allured him to France. Habits of intoxication made him a disagreeable inmate in the house of the American minister, where of compassion he had been received as a guest. During all this time, his life was a compound of ingratitude and perplexity, of hypocrisy and avarice, of lewdness and adultery. In June, 1809, the poor creature died in this country. The lady, in whose family he lived, relates, that "he was daily drunk, and in his few moments of soberness, was quarrelling with her, and disturbing the peace of her family." At that time "he was deliberately and disgustingly filthy. He had an old black woman for his servant, as drunken as her master. He accused her of stealing his rum; she retaliated, accusing him of being an old drunkard. They would lie on the same floor, sprawling and swearing and threatening to fight, but too intoxicated to engage in battle. He removed afterwards to various families, continuing his habits, and paying for his board only when compelled. In his drunken fits he was accustomed to talk about the immortality of the soul. Such was the author of "*the Age of Reason*"; such the apostle of infidelity! Unhappy man! Neither he nor Rousseau nor Voltaire, is dead, except in the flesh.—Their immortal souls are thinking as actively, at least, as ever. We and they will stand on the same great day, before the bar of God. How awful in reference to such despisers and scoffers is that description—"Behold he cometh with clouds; and every eye shall see him, and they also which pierced him.—Bishop McIlvaine's "*Evidences of Christianity*."

From the New York Evening Star.

THOUGHTS IN PROSE.

Unity.—The western clouds were, last evening, beautifully dressed up in all the variegated but combined colors of the rainbow, vieing with each other in the diffusion of their charms, and all forming together the loveliest union of beauties to regale the eye and raise the heart in thanksgiving to its Creator. How delightful would it be if individuals composed of jarring political creeds would, like these clouds of opposite densities of colors, pour forth their mutual though party colored influence towards the promotion of the general soul-stirring interest which regard the welfare of their common and beloved country? How delightful would it be if families and societies that cannot agree on any other topic or pursuit, would unite together in amicable offices, and endeavor to make each other happy! How blessed would it be if Chris-

tian denominations would resolve to lay aside all unkind reproaches and disputations, and strive to win one another's affections by conciliating persuasions and good will!—What a lovely aspect would the nations of Christendom present were they all supremely bent upon the advancement of mental and moral improvements, as well as the happiness and interests of the whole human family! Their various colors and shades of sentiment and action falling in rich and melting softness upon the spirits of all, would not only inspire them with fervent praise to heaven and with love to their fellow creatures, but prepare them also for that blessed consummation, where their different tints of honest religious belief will unite like the prismatic rays, into the pure effulgent light of celestial perfectness and harmony.

Premature Genius.—Premature genius and wisdom in a child is always regarded as the precursor of an early death or the hasty decay of its intellectual powers. What a powerful testimony is this from the world of vanity, of earthly wisdom, since it is reckoned as a plant, which, if it blossoms prematurely, must as prematurely decay! Like those trees which produce no fruit, but spend all in the blossom, numerous intellectual plants bud only and disappear from the world as rapidly as those spring flowers, wither and fade away: but even then it may be averred that they poured forth their delicious fragrance if they yielded not the fruit which they promised to the eye of hope. Thus it is with all those illustrious spirits who have been suddenly snatched away from the garden of life in the spring and summer of their prime—they have taught us at least to value the riches of the mental treasures they contained, to prize with double relish the gifted autumn intellects which still are spared us, and to wait in patient suspense for that ripened state when every mental blossom shall bear forth much fruit without the possibility of being blighted, and where flowers have bloomed the most transiently here, will be found as fragrant and as beautiful as those that have flourished the longest within this terrestrial bower.

To the Editors of the American.

GENTLEMEN—The public having exhibited an interest in my ascent in a balloon from Federal Hill, yesterday afternoon, I submit to you the following statement relative to this ascension.

I started from the Garden at 10 minutes before 5 o'clock. Owing to my having used a large quantity of steel filings, the gas in the balloon was in great part composed of carburetted hydrogen, and afforded me much less ascensive power than I had calculated on.—So much so that I started with only one bag of ballast in my car. Of this I threw out one half when over the Chemical Works, and the remainder when over Fort McHenry. I hailed the Fort, but did not hear any answer, being probably too high to be heard by the sentinels.

At ten minutes past 5 o'clock, my observations on the barometer shewed me to have attained the greatest height.

The Barometer was at surface on ground 29.9. Thermometer Fah. 51 deg. External thermometer nearly the same.

At the height just mentioned.—

Barometer 25, 4.

Thermometer 48. Fah.

Elevation by Lesley's formula,

7307 feet, or nearly one and a half miles.

After this, the current of air carried me nearly the course of the river. The sun now shining very bright, caused the gas in the balloon to expand

very much, to relieve which I opened both valves which soon let off a large quantity of gas. After a while, the sun going behind a cloud, withdrew its influence from the balloon, and I found myself provided with so little ascensive power, that I successively threw over first one boot, and then the other, and my anchor, and even the top of my barometer, to prevent my falling into the water.

Finding myself thus cut off from proceeding further, I determined to descend while I had a good opportunity of doing so, and accordingly alighted about twenty yards from the shore, near the Bodkin Point. Several persons came off and assisted me to an open field, and to secure my apparatus. I found that I was on the land of Mr. DUNBAR, the worthy Cashier of the Commercial and Farmer's Bank in Baltimore. At his house I was most kindly treated and every assistance afforded me that I could have desired.

April 3, 1834.

JAMES MILLS.

OBSERVATIONS.

At starting the barometer stood at 29.9.					
No.	Time.	Barom.	Ther.	Course by compass.	
1	5.00	25.7	51	S.	E by S.
2	5.10	25.4	48	S.	E.
3	5.25	26.9	50	S.	
4	5.48	27.3	50	S.	
Landed at 6 P. M.					

A FINE WOMAN.

It is pleasant to observe how differently modern writers and the inspired author of the book of Proverbs describe a fine woman. The former confine their praise chiefly to personal charms and ornamental accomplishments, while the latter celebrates only the virtues of a valuable mistress of a family, and a useful member of society. The one is perfectly acquainted with all the fashionable languages of Europe; the other opens her mouth with wisdom and is perfectly acquainted with all the uses of the needle, the distaff, and the loom.—The business of the one is pleasure; the pleasure of the other is business. The one is admired abroad, the other at home. Her children rise up and call her blessed, her husband also praiseth her. There is no name in the world equal to this, nor is there a note in music half so delightful as the respectful language with which the grateful son or daughter perpetuates the memory of a sensible and affectionate mother.

OBITUARY.

For the Methodist Protestant.

Departed this transitory life on the 24th day of July, 1833 Mrs MARY ANN ASHLEY, aged 21 years, and on the 29th day of the same month she was followed by her husband WILLIAM ASHLEY.

As early as the tenth year of her age she was made a subject of the saving grace of our Lord Jesus Christ; and in her twelfth year became a member of the Methodist Episcopal Church, with which she remained in fellowship, until she was permitted to participate in the joys of the Church triumphant. In the 18th year of her age she was united by marriage to Mr Ashley, who also in early life dedicated himself to the service of his Maker, and united himself with the Methodist Protestant Church, in whose communion he lived and died.

They commenced their course with flattering prospects of a long and happy life, and with a determination to serve the Lord and improve every opportunity to testify of the goodness of God, and of the truth of the promises given in his word.

For three years they walked in the commandments of the most High, and enjoyed the consolations of the gospel to the full amount of their expectations. But their stay was short.

How mysterious are the dealings of Providence with his children! "His ways are past finding out!" And yet all things are made to work together for good to them who love God, who are called according to his purpose; and all are made to confirm the soul cheering truth, that our good God "chasteneth whom he loveth."

Very soon after this happy couple had covenanted with the Lord Jesus Christ, in holy purpose to be his, whether living or dying, they became the subjects of affliction. And it was soon perceived their visitations, though painful were unquestionable occasions of the divine discipline, intended to prepare them for that eternal inheritance, which they were so soon to enjoy.

Mrs. Ashley was taken with symptoms which too clearly indicated the approach of a fatal decline, to leave her friends in doubt as to the issue; or the loving pair in hope of a long continuance of their happy union in this vale of tears. They devoutly marked the pointing of the good providence of their heavenly father, and sought for a gracious acquiescence in the divine will. They had consented to take God for their portion, for time and eternity, and were enabled to confide in him, believing the promise would be fulfilled. "As thy day is so shall thy strength be." And blessed be God they were not disappointed. As the disease continued to progress with irresistible destruction, Mrs. Ashley continued to grow in grace, till she was prepared to say in holy affiance, "thy will be done on earth as it is in heaven." Some weeks before her departure Mr. Ashley was seized with a paralytic affection, which left him with a considerable impairment of his intellect. This was a most grievous affliction to his wife, whose very life seemed to be identified with his. Her beloved mother, who watched over her with the tenderest solicitude, not so much on account of her bodily health, of this she had long despaired, but on account of her spiritual comfort; and fearing that this calamity which had befallen Mr. Ashley, might be too much for her daughter in her feeble condition, she took occasion to speak words of spiritual comfort for her support. She understood the object of her mother, and turning her eyes upon her with steadfast look and a composure of mind, which really surprised her, she said, "my mind is as calm as that sun," pointing to a bright sun beam which was shining through the adjoining window. "Their is nothing," said she, "that interrupts my peace." In this happy state, she continued to descend the declivity of life, whilst every day was expected to be her last. On the day before her departure, she frequently enquired if the Doctor had come, and towards the evening being informed of his arrival, she expressed very great desire to see him. As he approached her bed side, she said "Doctor, how long do you think I will live?" He replied, I think my child, you will take your departure, before the morning. On hearing this, she was filled with ecstasy, and clapping her feeble hands praised the Lord with a loud voice far above her previous strength. In this happy frame she continued, till she winged her way to the paradise of God. Her husband who had frequently expressed a wish, that they might go together, did not recover. He too after languishing about five days, departed in peace.

He was truly a good man, who feared the Lord, and as he had opportunity, wrought righteousness. And as he had lived the life of the righteous, we hesitate not to believe he died their death, and

that the loving worthy pair are now beholding the glory of him who redeemed and washed them with his own blood, to whom be praises, ascribed, world without end.—Amen.

S. K. J.

From the Wesleyan P. M. Magazine.

MARY HERDEN.

The subject of the following narrative was born in the army at Gibraltar, in the year 1780—when her parents returned to England, they went to reside at Halifax, in Yorkshire. I first became acquainted with the deceased, in the year 1816; she was of a good moral character, and frequently attended the Methodist Chapel, in Leeds, and was often impressed with a desire to serve the Lord, but did not fully give herself to God—in this state of mind she continued till the year 1820, when the Lord deepened his work in her soul.—She saw herself lost and undone without an interest in the blood of Christ. She had such a sense of the depravity of her nature, that she thought she was too great a sinner to be pardoned, till one night, whilst hearing one of the local brethren preach, the Lord deepened the work of conviction in her soul; she prayed earnestly in secret, and the Lord graciously applied the encouraging promise to her mind, "Woman, thy sins, which are many, are all forgiven thee."—From this time she rejoiced in Christ, as the power of God to her salvation—she immediately began to meet in class, and was an ornament to her profession: she had often to endure severe trials, arising from poverty, sickness, and the absence of her husband who was in the army; yet these painful things led her to seek her happiness in God, so that she often sang,

"Jesus, lover of my soul,
Let me to thy bosom fly, &c.,"

and truly the Lord did support and strengthen her,—the last two years she appeared to be ripening for glory—her consolations from the spirit of the Lord, were neither few nor small. On one occasion a friend observed to her, Mary, I believe you have given God your whole heart; to whom she replied, I have no will of my own, but can say in all things, thy will be done—she felt a deep concern for the conviction of her family, the prosperity of Zion, and the salvation of souls.

On Sunday, June the 30th, 1833, after attending the evening preaching, in the Stone Chapel, she was taken very ill, and continued to grow worse till Thursday, July 11th, when the doctor gave some small hopes of her recovery; a person who was standing by her, asked if she felt any better, she replied I feel I am weaker, on which her friend remarked, I believe you will soon be in eternity; with great composure, she said, the Lord's will be done, my captain's gone before, he will open the gates and let me in. She continued in this happy frame of mind, and often expressed her thankfulness that the Lord did not permit Satan to buffet her—to a friend who visited her she said, I have never lost my first love. I have had many weaknesses and imperfections, but the Lord has known my heart, and has pitied and forgiven me—although she appeared to be in a dying state during the whole of the day, previous to her death, yet she often mentioned the name of Jesus.

On Monday, the 15th of July, she was deprived of the power of speech, and at twenty minutes before ten o'clock at night, her happy spirit took its flight into the arms of her Redeemer—may my last end be like hers;—amen—amen.

Leeds.

S. OLDRYD.

The will of God is God, and to love one without the other is impossible.

BALTIMORE:

FRIDAY, APRIL 11, 1834.

We have received the first number of "the Star of Bethlehem and Union Advocate," published under the supervision of a number of Lay members of the Methodist Episcopal Church, devoted to the secular interests of the churches, and to the system of *free seats*."

Contents, "Our Title"—"The object"—"Union"—"Union Tracks"—"Religious Intelligence"—"Burmah"—"Pews"—"Church Fellowship," &c. &c. This number is neatly executed on a Royal 4to, and it is presumed to be a weekly publication, although we do not see it announced as such. The Editors are Messrs. A. and R. Hoyt—the printer, Mr. S. Hoyt—price \$2 in advance. Under the caption "our title" is the following paragraph:

"As a "Union Advocate," we shall seek to "hold fast whereunto we have attained," opposing all sentiments that make war upon brotherly love and Christian fellowship, and contend for the reciprocal 'bond of union,' between the ministry and members. And in accordance with the spirit of our motto, we invite dispassionate discussion, and will open our columns to any who can edify our readers."

Under that of "the object" are the following remarks:

"As a Methodist Journal, we do not claim it as an advantage, and shall be happy if it is not alledged as a defect, that our sheet is published by laymen; we mention this, not so much with the idea of enlisting fellow patronage, as to show that in this respect we are entering a path in our church almost untrodden, as our papers generally, if not wholly emanate from the Conferences, by which they are deservedly encouraged for the efficient aid they yield to itinerant and missionary operations.

In another important view, we claim not to be intruders, and that is on the subject of *Free Seats*. Whatever may be the arguments in favor of pews, it is sufficient for us that they are disavowed in the Methodist Economy. And from the increasing boldness with which innovations of the kind are advocated, we shall deem it our duty to defend the original principles of our society in this country. Pew churches break in upon our usages also in regard to the rule of Discipline which requires that men and women sit apart in all our assemblies; we are aware of plausible objections to this usage, but we also are aware that its antiquity gives it a claim to deference in the minds of a large portion of our community. Indeed we shall deem it a principal item in our plan, if not the very basis of our undertaking, to exhibit the importance of keeping our churches untrammelled with pew rents. To effect this, there must be a unity of purpose on the part of the members, and an increased liberality in sustaining a cause which has deservedly ranked among the noblest efforts of Christian Philanthropy."

We hail the appearance of this new paper as the pioneer of a renewed effort in favor of that religious liberty which has been lost in the Methodist Episcopal Church ever since it was organized. Yet we hesitate not to declare from long observation and personal experience (of at least 20 years membership in that church,) that if any thing of importance to the civil and religious rights of the members be ever accomplished by this "Star of Bethlehem," it will be necessary to assume a different tone and shape than appear in the first number, and more, it will be all time lost to continue to publish in the same tame style which characterizes the subjects of church government attempted in this their first essay. Nothing short of a bold and fearless statement of the wrongs which have been committed against the rights of the people;—nothing short of shewing that the travelling preachers have all the church property which they could induce the people to transfer (according to the famous deed of settlement) to them and their successors forever, and by which instrument the members have alienated the control of the property to the General Conference, to be held and disposed of as they shall think proper;—nothing short of shewing the people that they are not only deprived of their rights in the property so long as the deed of settlement has force;—nothing short of demonstrating to the mem-

bers, that they are in bondage to the preachers, and subject to their dictum in all things pertaining to the church, whether spiritual or temporal, and should the General Conference choose to pass a law that they shall neither eat, drink, buy nor sell—wear a coat, or go coatless—wear a hat or bonnet, or go without either, that all their *preachers laws must be obeyed*, or the member must leave the church, and leave it at the risk of floods of calumny and reproach being poured in torrents upon his or her reputation. We say to our beloved lay brethren of the Methodist Episcopal Church, who are about to enter the lists with their numerous and powerful opponents, that nothing short of pens which write "thoughts that breathe and words that burn," will answer any valuable purpose. No! the axe must be laid at the root of the evil—which is the power, *the uncontrollable power* held at present by the travelling preachers over the liberties, the property, and the characters of the members;—nothing short of arousing the members to a just sense of their degraded situation will avail any thing. Nothing short of arousing them from their deep sleep in reference to their loss of property, their state of utter servility, and the jeopardy of their reputation, and obtaining a voice as members in the place from whence emanate all laws to govern them; we say, and we say fearlessly, that nothing short of such proper representations will ever arouse the people or get their rights restored.

Pews or no pews—Representation or no representation—the monstrous power over the rights of the members, and their present degraded state, all seem inadequate to stimulate them to deeds of holy enterprise to recover their rights—but there is one subject which will probably arouse them, we mean, that the travelling preachers have, and keep the church property, wherever deemed, in defiance of the members. Let this be proclaimed throughout every city, county, circuit and station, and the people will rise in the majesty of their strength, and either obtain their rights or they will cease to support those who withhold them.

We say to the editors, be faithful sentinels on the walls of religious liberty. Let them not hold their peace, but with every issue furnish a fearless statement of the wrongs of their brethren, and should they prove to be only as servicable to the members as Moses was to the Israelites, and should they not be permitted to bring all their fellow members from the land of their bondage into the full possession of the land of their inheritance, ere they shall be called '*to cease at once to work and live*,' yet a Joshua and a Caleb will be found who shall bring them into entire possession of the goodly land.

Let them be true to the cause of religious liberty, as we hope they will, and great will be the issue of their labours. We wish them much success in the name of the Lord, and that many brethren will be found to be their successful helpers.

We are glad to see that a spirit of inquiry is in rapid progress in many places on the subject of church property. The eyes of many are opening, and they begin to see men as trees walking, on this subject, and they appear determined to ascertain the true state of the church property question. It is our opinion, that all the journalists opposed to the Methodist Episcopal Church preachers possessing all the property, should unite as one individual in pointing out the cruel and unjust assumption of the preachers over the property and rights of the members. Let us publish frequently that part of the deed which gives the control of the property to the preachers in General Conference, and which evades the right of the membership to any claim in it, and we shall succeed in wresting the property from their improper grasp, or emancipate the people from their further control.

BUSINESS.—Remittances and list of letters, are (in consequence of the absence of the Clerk of that department) unavoidably postponed until next week.

From the Alexandria Gazette.

The Baltimore Annual Conference of the Methodist Episcopal Church, closed its session in this City on Saturday last. Amongst other business transacted by the Conference, was a subscription on the part of the members of \$12000 toward Dickinson College, now under the control of the Baltimore and Philadelphia Annual Conferences.



POETRY.

From the Protestant Episcopalian.

"RETURN UNTO THY REST, O MY SOUL."

When from the path of holiness
The wand'ring footsteps stray,
The soul, divested of its peace,
Pursues its saddened way.

In vain we seek the joys of earth
To satisfy the mind,
Its fairest flow'rs are little worth,
And leave the thorn behind.

The light that shone serenely bright,
The beaming star of peace,—
O when that beaming star is set,
How dark! how comfortless!

There is a rest, a heav'nly rest—
O wand'ring Pilgrim, turn;
No longer rove uncheer'd, unblest,
No longer hopeless mourn.

And thou, my soul, resign'd and meek,
No other wish attend;
But low in dust, before the cross,
With deep contrition bend.

My follies, sins, infirmities,
Are known, O Lord, to thee;
Let thy accepted sacrifice
Avail in heav'n for me.

From the New-York Evangelist.

HYMN.

Composed to be sung at the opening of the Third Free Presbyterian Church, at the corner of Houston and Thompson-streets, on Thursday the 10th inst. at half past 3 o'clock, P. M.

To thee our Creator, our Father and God,
Redeemer and Comforter, Shepherd divine,
We offer these courts as thy hallow'd abode,
And here may thy glory and majesty shine.

While heralds in Zion proclaim the glad sound,
Forgiveness, redemption, salvation thro' grace;
Oh let the pure waters of healing abound,
Till rivers of gladness encircle the place.

Let multitudes weeping and kneeling appear,
In humble confession their homage to prove;
While converts rejoicing and trembling draw near,
To feast at thy table and sing of thy love.

And here may the flock of thy pasture be led,
Secure from temptations and free from alarms;
Here let them with manna from heaven be fed,
And Jesus enfold the dear lambs in his arms.

And wilt thou Jehovah, to mansions of dust,
From heaven's high regions of glory stoop down?
Amaz'd at the thought! in thy mercy we'll trust;
This house be thy temple; these hearts be thy throne.

PRINTED BY WILLIAM WOODY,
No. 6, S. Calvert-st. Baltimore.